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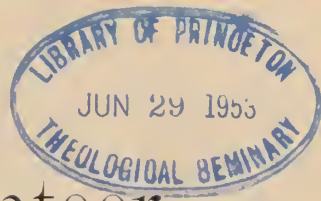


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The Student volunteer



The Student Volunteer

VOL VI

OCTOBER, 1897, TO JUNE, 1898

STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
New York

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The Student Volunteer

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No. 4

God's Place in the Volunteer's Activity

By Rev. Robert P. Wilder

SATAN finds much and God little for idle hands to do. The word of God places no premium on either secular or religious laziness. We are told, "be not slothful in business," "run the race," "fight the good fight of faith," "lay hold on eternal life," "stir up the gift of God," "suffer hardship," "reprove," "rebuke," "exhort;" and even in the life beyond, "they serve Him day and night in His temple."

The world also demands service. The religious twilight of Christian countries and the midnight darkness of unevangelized lands, make us long to let our light burn brighter and shine farther than heretofore. This longing is legitimate.

But even Christian activity has its perils. We must *be* right to *do* right. It is not enough to rush through dark streets with well burnished lamps. There must be oil in the lamps. The apostles preserved the proper order and proportion when they said, "But we will continue steadfastly in prayer and in the ministry of the word." They received the oil through the channel of prayer and scattered the darkness through the ministry of the Word, which is as "a lamp shining in a dark place, until the day dawns and the day-star arises." The intensive must precede the extensive. The spring must receive from silent depths before it can send forth life-giving waters. He who

had power with men and prevailed, had first power with God. Hence the world's greatest workers have come out of solitudes.

Whom did Israel refuse, saying, "Who made thee a ruler and a judge over us?" One who was instructed in all the wisdom of Egypt and was mighty in his words and works; one who supposed that his brethren understood how that God, by his hand, was giving them deliverance; but they understood not. In the solitudes of Midian, and at the mountain of God, Moses was molded into the leader, and then God sent him to rule and deliver "with the hand of the Angel which appeared to him in the bush." He needed the forty years with God in addition to the forty years in the schools of Egypt. In the land of exile he learned to lean on the Lord, and during the crises that followed in Egypt and along the Wilderness march, he kept relying constantly on the covenant-keeping Jehovah.

Among the busiest of workers was Samuel, who founded the order of the prophets, filled the place of High Priest from the battle of Aphek until the middle of Saul's reign, and was Judge over Israel all the days of his life. He was not only busy, but also successful, for he led the nation to repent and reform. The secret of his successful service is revealed as we study his prayer life. He brought to God the people's oppression, and his

prayer was answered. He brought to God the people's rebellion, and he cried unto the Lord all night because of the king's sin. So mightily did he prevail that he and Moses have the highest place in the Old Testament school of prayer. "They called upon the Lord and He answered them." What these two could not accomplish by their intercession none could accomplish; for God said, "Though Moses and Samuel stood before me, yet my mind could not be toward this people."

The many miracles of the Tishbite surprise us until we learn the secret of his successful service. On the mountains of Gilead he formed the habit of relying upon the *eternal* rather than upon the temporal. The ravens' food, the unfailing cruse of oil, the raising of the dead, the fearless facing of the whole nation, the calling down of fire and water from heaven, are explained by three words—"He prayed fervently." He was a man of like passions with us, but the frail wire was charged with divine electricity because isolated from the world and in contact with heaven's dynamo.

Even the seraphs above the throne have twice as many wings for worship as for service; with twain each covered his face and with twain his feet and with twain he did fly. Last week I was in a long and heavy train at the foot of the mountains. No car could be left behind. Our only course was to double the drawing power by taking on an extra engine. The Student Volunteer Movement has reached a crisis. Mountains of difficulties lie before us. We cannot afford to abandon any department of work. Our only hope is in doubling power by doubling time given to prayer and Bible study. What we long to see accomplished before and during the Cleveland Convention can come by nothing save

by prayer. "Let Thy mercy, O Lord, be upon us according as we wait for Thee." Waiting on God means renewing (changing) strength, receiving His power in place of our weakness. It means a life without friction, a race without weariness, a heart free from worry and a service in the power of the Spirit.

Service for the Master may come between us and Him. Martha is not the only worker so distracted about much serving as to be anxious and troubled about many things and neglectful of the one thing needful. The effect of such service is absence of peace and abundance of fault-finding. She who was accustomed to sit at the Saviour's feet and hear His word learned the secret of successful *service*. The house was filled with the odor of her ointment, and the Master was satisfied by a ministry which revealed the faith that foresaw His burial. She did what she could do because, in the calm of communion with Christ, she became what she should be. In the proportion in which our impotence lays hold of God, His omnipotence will lay hold of us, making our lives bright outshinings of His life, and we shall do the "greater works" through the power of the Spirit.

"First on thee must that Hand of power be turned,
Till in His love's strong fire thy dross is burned,
And thou come forth a vessel for thy Lord,
So frail and empty; yet, since He hath poured
Into thine emptiness His life, His love,
Henceforth *through* thee the power of God
shall move
And He will work *for* thee."

"In the morning, a great while before day He rose up and went out, and departed into a desert place and there prayed." "He went out into the mountain to pray; and He continued all night in prayer to God." "Men ought always to pray and not to faint."

Volunteer Work Among Churches and Young People's Societies

By F. S. Brockman

THE opportunity open to students to influence the churches and young people's societies for missions first began to be realized in 1895. In the spring of that year two volunteers demonstrated the possibilities in an appeal to men of consecrated wealth by raising ten thousand dollars from a few individuals in Cleveland and Detroit. About a hundred volunteers spent an hour a day at the different summer schools in conferences specially designed to help them in presenting missions in churches. Most of these gave two or more Sundays to such work during their vacations. Ever since, both during the summer and during the term-time, bands of volunteers in different parts of the United States and Canada have carried the missionary appeal to churches. The largest, most systematic and most effective effort has without doubt been made so far by the Canadian Methodist volunteers. They report forty-seven workers as having held 471 meetings in five conferences. The young people's societies of ten districts have been led to undertake the support of a foreign missionary and twelve have been organized for the support of a missionary and are now conferring with the General Board regarding the choice of a missionary. There is scarcely a city Volunteer Union which has not grappled with the problem of influencing all of the young people's societies in the city and those near by. Of the work in individual institutions, some of the most inspiring reports so far have come in from Princeton, McCormick, Rochester, Albany, Denison, Northwestern, Wooster, Lafayette, Trin-

ity Medical of Toronto, and Victoria of Toronto. So far it has mainly been a work on the part of individual institutions. We may look upon the past in the light of an experiment.

Among the things which the experience of these past few years have taught us may be mentioned the following:

(1) The need of the young people's societies and churches is great. Of the young people's societies of one hundred and five churches visited by two bands in Wisconsin last Summer, only eight had missionary meetings. There were not three that had regular missionary meetings, a missionary library, and a plan of systematic giving.

(2) The efforts of students are most heartily welcomed by the pastors and members of the young people's societies and other church members.

(3) Those visited are quick to respond to suggestions and faithful in carrying out plans. Libraries can be sold, missionary committees organized, regular missionary meetings instituted, systematic giving started in practically every town visited, and in many places missionary study classes formed.

(4) That the co-operation of the missionary board secretaries and various church authorities may be relied upon. One denomination alone has sent out a request to its various church colleges for at least one hundred students for the coming summer.

(5) That students are willing to respond to an invitation to undertake this work even at great personal sacrifice. The writer knows personally of a number who have already volunteered to spend next summer in visitation who

are making their entire expense at college.

(6) That arrangements should be perfected at once for work to be done next summer.

(7) That none but the best qualified representatives should be sent out for summer work. First, they should be genuinely interested in missions and profoundly convinced of its place in the Church. They need not be volunteers, but, where possible, one of the members of a band should be a volunteer. Second, they should have been thoroughly trained for their responsible duties. Better facilities than ever before will be offered at the summer conferences this year.

(8) Unless the representatives are peculiarly strong and of much experience they should go in their visits in bands of two, and to the young people's society instead of the Church.

(9) That most effective work may be accomplished during term time, if students are carefully placed in neighboring churches to serve on the mis-

sionary committees of the young people's societies. Volunteers and other interested students may thus be used who are not qualified to do the more difficult work of visitation.

(10) That the expenses of the summer work may be provided for by the profits on the sale of missionary books, if the churches are asked to pay traveling expenses one way and give entertainment.

(11) That a wide-spread, systematic and sustained effort should be made to have from five to seven hundred students spend from thirty to sixty days this summer in church and young people's society visitation, that several thousand more may be led to influence their home churches. If this is done faithfully, which means prayerfully and thoroughly, this year men will see money enough in the treasuries of the church boards to send out every volunteer who is ready to go, and a volume of intelligent, earnest prayer of infinite possibilities will surely be super-added.

Why Grapple with the Field Campaign?

By Robert E. Lewis

1.—Spiritual Blessing Brought to the Home Churches

THE Student Volunteer should take up this campaign, first because in it he will find, if he enters upon it with the true spirit of service, a large opportunity for influencing the spiritual life of young people's societies and of churches. We know of many societies, the whole current of whose life has been changed by the visit and earnest counsel and addresses of volunteers. One fact suffices to reveal the need among the churches. A member of one of the great missionary boards said to the writer

that one-third of the people of his denomination knew nothing and cared nothing for the missions of that board; a second third knew a little and cared a little; the remaining third knew much and cared much. This state of affairs is probably more representative than one is at first inclined to believe. Is this the way in which the churches should handle that which is called the "business of the church"?

2.—The Development of the Student Volunteer

A second reason for grappling with this field campaign is that the Volunteer

himself is greatly strengthened and developed thereby. These college days are primarily useful as they fit one for his life work. If there is anything which will add to his training, and specifically in the direction of his chosen calling, that work should be undertaken, other things being equal. The need of the field today is for men of experience, as well as of Christ-love. There is no doubt but that this field campaign among churches and young people's societies gives the prospective missionary a more intelligent view of the needs of the home churches, the problem with which the secretaries of the boards have to grapple, and sympathy with the home pastors. The experience in raising money, in starting the study groups, in organizing the missionary committees, and enrolling the societies or churches in systematic giving, the experience in personal work and public addresses—these certainly are a means of development for the volunteer.

3.—Help Rendered the Boards in a Crisis

This is a time of special crisis, and the boards themselves invite the field co-operation of volunteers. In that resolution adopted by the secretaries of twenty-five missionary boards in January, 1897, occur the following words: "We suggest that wider use may profitably be made of the volunteer Bands, as a valuable and efficient agency in quickening the zeal of our churches in this service." And still more recently in an introduction given to the pamphlet written by the Misses Mary and Margaret W. Leitch, on "The Present Opportunity of Student Volunteers," to be published this month, are endorsements of this field campaign by several board secretaries, and one of them remarks that he believes in the plan outlined from first to last. (This pamphlet should be read immediately.)

The cause for the present dilemma of the boards is partially accounted for by the lack of response of the churches. We have the published statement of one of the great missionary boards, to the effect that out of 5554 churches in this country of that denomination, 2046 gave nothing toward the foreign work last year. Here is a call which one of the boards sends out to the churches of the denomination: "The former we do not know how to accomplish without voting destruction, and hence we have trusted the churches who do not ask us to create ruins on the mission fields. In thus acting, have we misplaced our confidence? The great trust laid upon us by the will of the churches compels the entreaty, which we here present, to let the troubled cry of our missions reach every church and every Christian heart in this time of unique privilege."

This is a startling situation. Is it a time for volunteers to be idle? Is it not rather the time when every energy should be bent to make the great host of Christians understand and fully co-operate in this great work of the Lord?

4.—"The Evangelization of the World" a Life Motto

The watch-word of each volunteer, as of the Movement, is "The evangelization of the world in this generation." How is this to be accomplished? By the isolated force of missionaries on the field, or by a forward movement of the great church of God? These days before sailing for the field will largely help to bring about the latter. Shall we not, as far as time and strength permit, follow the leading of this watch-word now and before sailing?

5.—Love for Christ

If the opportunities to bring spiritual blessing to churches, the development which the student volunteer will receive

himself, the help rendered the boards in a crisis, the promotion of the evangelization of the world, do not move us to think more seriously and to act more definitely in regard to this matter, as a last motive, will not love for Christ point the way to this service? Jesus asked Peter, "Simon, son of Jonas, lovest thou

me?" and after Peter's affirmative answer, Jesus replied, "Feed my sheep." In the final analysis then, it is not the love for the sheep, nor for the watch-word, nor for personal development, but love for Jesus Himself which brings from Him the commission, "Feed my sheep". If we have anything to give, shall we delay?

The Reasonableness and Feasibility of Securing One's Support

By F. S. Brockman

THE impression seems to be wide spread and deep-seated among volunteers that our responsibility for getting to the field is ended when we have secured the necessary preparation and placed ourselves in the hands of a missionary society. If that society has not the money on hand to send us, we are inclined to wash our hands of the whole matter and rejoice in the consciousness that we have exhausted the resources of God. Is it not possible that this impression is false? Is it born of long and careful study of God's Word? Is it a result of the teachings of the Holy Spirit? Has it come after much prayerful thought?

Certainly there can be nothing contrary to the teachings of God's Word, the leading of the Spirit, or the dictates of common sense, in the assumption that God may be testing by this very difficulty the strength of our purpose or the largeness of our faith. He so tested every hero of Bible history; our Lord Himself was tempted in the wilderness before He preached the Gospel of the Kingdom. To secure the guarantee of one's living for from six to ten years is not, in most cases, a small undertaking; but a few considerations will lead one to see that the attempt is not unreasonable.

Christian people have all the money

that is needed to send out every volunteer and five times as many more. No census report is needed to prove this; it is shown by their gifts to less worthy objects. It is a mistake to stay at home to make money to send a substitute. There is plenty of money already; it needs only to be turned into the right channels.

Again, Christian people are failing to give, not because of a disbelief in foreign missions, but because of ignorance of the urgency and greatness of the need in foreign lands. The same considerations which have led the volunteer to go will lead the people to give.

And then what an appeal the volunteer has! Neither the missionary secretary nor pastor, though never so interested nor eloquent, can compare with him here. He can say: "God has told us that if we warn not the wicked of their sin, their blood will be upon our heads. I put my life against your money; will you not send me?" The Church is not degenerate that it should despise such an appeal. There are those who have not bowed their knee to Baal. Wealthy people have not been giving because their hearts have not been touched. What can touch their hearts like the volunteer's plea to be sent to the heathen?

Not only is it a reasonable thing, but volunteers are proving that it is a feasible thing for one to secure his own support. A well equipped volunteer was told last September that there was no possible chance to send him unless he could assume the responsibility of getting his salary and expenses. Although compelled to give most of his time to the earning of a living, he had found in less than sixty days two persons who pledged all their property to insure his support for five years. A Pennsylvania volunteer, after eight years of preparation and after having been appointed to a definite field, was notified that he could not be sent. His first address, given to secure his support, touched the heart of a woman who had inherited a fortune a few weeks before. No longer ago than yesterday a volunteer, who has been giving much time to speaking in the churches, told me that three different churches had volunteered to support him. One young woman got a church to increase its gifts ten-fold to send her. The experience

of the Canadian Methodist volunteers is well known. Examples might be multiplied. The number is not larger because but few, comparatively, have made the attempt. What has been done can be done, or better, what ought to be done can be done.

In some cases churches will undertake one's support in addition to what they are already doing ; in other cases groups of young people's societies or Sunday-schools will do it ; in still others, an individual will be led to guarantee the desired amount. The policy of one's board and circumstances will determine what plans are to be pursued. Of course, in all cases the volunteer will keep in close touch with the authorities of his Church and secure their co-operation in all his plans. But in closer touch still must he keep with God. Success will probably come only by waiting hour after hour upon Him ; but remember Eliot's motto, "Prayer and pains through faith in Jesus Christ will accomplish anything."

International Institute of China

By Rev. Gilbert Reid

I DESIRE to present for the information and consideration of the students of our Christian colleges in America an important matter which has met with the approval of leading men in the Chinese Empire. It is that of establishing in the capital of China an International Institute, to consist of a library, a museum, reception rooms, class rooms, and a large auditorium. The special object is to exert an influence on the leading men of that land, and through them upon the masses of the people. The method is, therefore, an economical one, and might be called a labor-saving machine in missionary operations.

The plan for an Institute has been

formally sanctioned by the Imperial Board of Foreign Affairs. This is the first time in the history of the present dynasty that any scheme presented by a foreigner, under foreign auspices and in favor of foreign ideas, has been thus officially sanctioned by the high Chinese authorities. The significance of the movement is apparent at the outset. The world-renowned statesman, Li Hung Chang, has also given a commendatory letter to be used among the people of this country.

The exact character of the work of this Institute ought to be clearly defined. It is not distinctively a commercial enterprise, and yet it will be a help to the

advancement of commercial interests. It is not exactly a church organization, and yet it will be an aid to all missionary operations. It is not a diplomatic or political concern, and yet it will be a help to international and diplomatic relations between China and foreign governments. It is, in brief, an auxiliary to every good movement for the welfare of China, and also of other countries. It is not, moreover, a college or a university, in that the training that is given will be more of an elementary character for the men who already hold office or have official rank. It is hoped that this Institute will be a stimulus to the establishment, under the Chinese Government, of a high-grade university for genuine technical training. It is also hoped that the new educational movement in favor of the adoption of western branches of learning may be directed from the outset by men who are in sympathy with all religious work and who live good, moral, upright lives, and will thereby commend the religion which they profess.

The work to be done by the active agents in this Institute will be varied. As far as possible individual tastes will be consulted and individual capabilities utilized. It will be necessary to find one or more who are trained for the management of the library as libraries are conducted in this country. It is desired that the men who undertake this part of the work should be personally attracted to it. It will also be necessary to have several persons capable of directing the museum. This museum, at the outset, will be more commercial in character than purely scientific. Machinery, apparatus, samples, models of our skill and inventions, will be placed on exhibit. It is, therefore, necessary that the men who undertake this part of the work should be attracted to it. It will

also be necessary to have men trained not only in branches of Western learning, but thoroughly versed in the Chinese language, in order that they may be able to deliver lectures on various themes of a popular character that will interest and instruct the literary classes found in Peking. Furthermore, it will be necessary to have men who will enjoy social contact with bright, intelligent Chinese scholars, and who will be willing to take the time to converse with these men on almost every topic of interest, both great and small.

From this it will be seen that distinctively evangelistic work will not be carried on in this Institute. There will, of course, be opportunities in all these departments, and especially in public lectures and in private conversation, to make clear the teachings and truths of Christianity. In fact, a great many of these men, if they are to hear at all anything pertaining to religion, will only hear it in such a place. Men who will come to such an Institute will not be inclined, so far as past experience can indicate, to go to any of the mission chapels or to the homes of the missionaries. Evangelistic work, therefore, while carried on only as such opportunities may present themselves, will none the less be important.

The real evangelistic work will be carried on in connection with the different missions located in Peking. Evangelization is known to be the legitimate function of the churches, and there will be no objection for men who are connected with this International Institute to assist in the well-defined work of the various denominational missions.

It may be thought that an Institute which does not directly aim at evangelization, and which is not clearly a religious propaganda, is not one that should claim the attention of Christian men connected with the Student Volun-

teer Movement. The spirit, scope, trend and hopes of all of us who are undertaking this special work among the higher classes of China will be Christian, and yet the help to the evangelization of China rendered by this Institute will be indirect and auxiliary. The reason that the character of this Institute is thus clearly defined is because any scheme connected closely with any one branch of the Church or ecclesiastical in its character could not have met with the formal sanction of the Chinese authorities. They are willing to favor any scheme that seeks to promote the enlightenment of their people and of their own officials, and it is on this account that they have favored the formation of such an organization in their own midst. I, for my part, am anxious that even such an opportunity should be seized by men who are Christians, rather than to leave it to the hands of those who are opposed to missionary enterprises. There is a large possibility for directing the educational movement in China, and it is important that this movement under the government itself, while excluding distinctive Christian instruction, should be directed by men who live consistent Christian lives. It is because of the bearings of this Institute on the measures of progress, enlightenment and civilization that a claim rests upon us to do the work that has so unexpectedly opened up for us among China's influential classes.

If there are any who desire further information with regard to this special work in China I shall be very glad to supply them with the information that they seek. My address for a few days will be Warsaw, N. Y. After that I expect to start on my return to China. The work is at least one in which I hope the best Christian men of our Christian institutions in America will always have a deep interest.

A Call to Prayer

REMEMBER in daily prayer the International Convention of the Student Volunteer Movement, to be held at Cleveland, February 23-27, 1898.

SPECIAL REQUESTS.

I. Pray that the students of the institutions of higher learning in the United States and Canada may make prayerful, self-sacrificing, persevering efforts to be adequately represented at the Convention.

II. Pray that all delegates may come to Cleveland in the spirit of prayer and expectation—expecting great things from God.

III. Pray that all speakers may come to the Convention with a vivid realization of the vast strategic importance of the gathering and with messages from God.

IV. Pray that all the plans of the Convention, as well as its conduct, may be under the leadership of the Spirit of God, and thus that its influence may be mightily felt in all colleges and seminaries, in all the home churches, and in the uttermost parts of the earth.

"Not by an army, nor by power, but by My Spirit."



Nuggets from Tokyo

"The sweetest thing is the consciousness of being a child of God."

"The Holy Spirit is the one essential."

"In my experience it is impossible to be separated from God."

"There's no such splendid thing in all the universe as God."

"I used to drink *saké*. I give that money now to God."

"If we only had that spirit of prayer and fasting, there's nothing we could not do."

Editorial Notes

The cable address of the Student Volunteer Movement for Foreign Missions is "Student, NewYork."



We should rightly be considered ungrateful were we not to thank the many subscribers who have written appreciatively of the value of the *VOLUNTEER* in its new form, and especially for the comprehensive account of the Movement given in the December number. We shall consider it an additional cause for gratitude if our friends will do their utmost to increase the subscription list, and so enable the magazine to widen its influence for good. As for the December issue, we trust that its readers will make it the means of awakening an interest in the aims of the Movement, and use its facts in working up a strong delegation to attend the Cleveland Convention.



We call special attention to the helps for students on the new course of study on Africa, found on pages 63, 64. Mr. Thornton's "Africa Waiting" possesses so full an analysis, and one so clearly seen in the book because of the different styles of type used, that we shall not print one, as heretofore. Instead of giving an outline, suggestions have been made that will prove helpful to many classes, judging from the correspondence received by the Educational Secretary.

To anticipate further inquiry by letter, we would state that no auxiliary book can be heartily recommended to accompany "Africa Waiting," the reason being that, so far as known, no satisfactory volume covering the entire continent, that is at once up to date and written from a missionary point of view, has been printed. We had hoped that Mr.

Noble's "Missionary Occupation of Africa" would be published in time to use for this purpose, but it is an impossibility. Classes should consult the literature which prefaces Chapter I. of Mr. Thornton's book. Perhaps James Johnston's "Missionary Landscapes in the Dark Continent" comes as near meeting the want as any one volume. It can be ordered from the office for \$1.23, postpaid.



The Irish Conference, held at Dublin from December 15th to 18th, intended especially for students who could not be at the Curbar Summer School, was anticipated with much interest and doubtless has proven an occasion of great stimulus and blessing.

The December *Volunteer* of the British Union gives a very interesting account of missionary study in the women's colleges of England and Scotland. In the London School of Medicine for Women, having thirty-four volunteers, and in the Edinburgh Medical College for Women, where twenty-five of the eighty-three students are missionary candidates, one would expect to find great interest in such study; but at Newnham and Girton, each of which has but two volunteers, one is delighted to learn that large classes of those not expecting to be missionaries meet regularly for mission study.

Some of their practical methods of fixing missionary information remind us of the ingenuity of the students of the Ontario Medical College for Women, of Toronto, who, in order to gain a strong conception of India's millions, took their pencils and put as many dots on paper as they could for a minute. Taking the average made in that time they multiplied this by the number of minutes

in a year and divided India's population by it, thus discovering just how many years would be required to represent each soul in India, if dots were made as rapidly as possible day and night, to represent them.

Students who were at Northfield at the Men's Conference last summer will remember Mr. Witt of Berlin, and will be glad to learn that he has just been nominated as the first Traveling Secretary for Germany.

Miss Cooke of the British Union, who took Miss Rouse's place in South Africa, that our Movement might secure her services here, reports a very fruitful tour among the girls' schools of that part of the continent. Miss Frances Lyall, Corresponding Secretary of the Students' Christian Association there, accompanied Miss Cooke.

Mr. Eddy's latest circular letter tells of the Palamcottah Conference, which closed the series of student conventions in India and Ceylon. At one of the sessions, when some 1400 were present, the Spirit of God was manifest in power. Twenty-seven signed the Declaration Card of their Movement, and 408 resolved to keep the Morning Watch for early morning Bible study.

The Student Volunteer Movement of India and Ceylon has issued a booklet containing the substance of a series of articles on The Awakening of India, which have appeared in recent periodicals of the Empire. It is the unusual interest awakened by these articles that led their Movement to ask of volunteer organizations of other lands to unite with them in special prayer on December 12th. We are glad to learn that so many of our students complied with this request, even though it came too late to appear in the December VOLUNTEER.

The National Committee of the College Young Men's Christian Association of China met at Shanghai on September 30th and October 1st. The report on the Volunteer Movement recommended aggressive agitation among students of Chinese colleges, urging men to devote their lives to religious work. Mr. Ding, who represented China last summer at Northfield, was appointed to accompany Mr. Lyon in a visitation of these colleges. It was also deemed advisable that Mr. Lyon, as the General Secretary of the Empire, should remove to Shanghai as soon as possible, and for Mr. Robert E. Lewis to be stationed there as soon as he is relieved from duty here as our Secretary.

“What are You Going to Do About It?”

ONE of South Africa's devoted missionaries was in the habit of calling a halt, when his fellow students at Andover Seminary talked plausibly about the future of missions, by flinging into their faces the above words. The same question is asked of students who may read the articles of this issue and in whose mind the desirableness of action seems clear, but who are irresolute.

We may prepare for active agitation of missions at college and during next

summer by availing ourselves of the inspiration and outlook which the coming Cleveland Convention will give. Testimonies of men and women who were privileged to be at Detroit and Cleveland at previous Volunteer Conventions are unanimous in asserting that this opportunity is unique and helpful beyond expression in imparting both knowledge and fire. One most important thing to be done, then, is to devise ways and means for reaching Cleveland in Feb-

ruary. Do not stint in prayer and active effort to obtain this most desirable preparation.

But many cannot be present there and all such should seek an equivalent through reading and study of missionary literature. Be sure to join the mission study class and get all that you can from the two remaining courses of the year. Become immersed in African literature and later give yourself up to know the mind of the Spirit as the class prosecutes that most fundamental study, Missions in the Light of the Epistles.

In spite of the cry of "no time," even those who are in a mission study class waste much of it in idling about fellow students' rooms, or in reading books that do not elevate and inform. Earnest volunteers should form now the habit of choosing the best and most useful books for reading and should turn away from those which only please for the moment. Buy or borrow some of the following books, and find time to read part of them at least. The order in

which they are given is a good one to follow in reading, the most valuable books for the purpose of preparing one for missionary agitation being put first:

(1) D. L. Leonard's *A Hundred Years of Missions*; or, R. Lovett's *Primer of Modern British Missions*. (2) A. T. Pierson's *New Acts of the Apostles*. (3) *A Cycle of Cathay*, by W. A. P. Martin; or, *The Evangelization of China*. (4) A. D. Rowe's *Every-day Life in India*; or, *A Spiritual Awakening among India's Students*. (5) R. B. Peery's *The Gist of Japan*. (6) John G. Paton, *Missionary to the New Hebrides*. (7) Mackay of Uganda, by his Sister. (8) L. Guinness's *The Neglected Continent*. (9) S. G. Wilson's *Persian Life and Customs*. (10) *Present-day Tracts—Non-Christian Religions*.

So far as the Volunteer Movement is concerned, but one word need be said; Master the contents of the December issue of THE STUDENT VOLUNTEER, and you will be fully furnished along that line.

The "Tenth Legion"

By W. L. Amerman

"For Romans in Rome's quarrel
Spared neither land nor gold,
Nor son, nor wife, nor limb, nor life,
In the brave days of old."

To advocate a "practical" outcome for a missionary meeting is to be understood as suggesting a "collection" and to set the coin to clinking. This secures more or less for missions not diverted from other causes, but does not reach the hidden springs and open new sources of beneficence. Especially at meetings of young people should a long view of the future be taken and the highest educational effect be studied. Following a

presentation of the tremendous and growing need should come the appeal for a scriptural standard of giving, if the Church of to-morrow is to overtake the opportunities slipping from the Church of to-day.

Here and there a young heart, listening to the volunteer's plea for missions with a sigh that a life of service on the field is impossible, will respond to the suggestion to share the same sacrifice by living for missions at home, giving beyond necessary expenses the whole of the increase to God. Many less earnest, but still conscientious, while yet their scale of expenditure is unsettled and their

income is likely to expand, may be led to take high ground and devote at least the tithe to God. A wise advocate will appeal for a six-months' trial of this plan by those reluctant to take so radical a step for an indefinite period. Very few cannot do at least this, if they will. And no Christian can honorably refuse to commence keeping strict account of all he gives away, with a view to determining the actual proportion thus used for God's work.

A ballot covering these phases is printed by the New York City Christian Endeavor Union for use in opening up this subject. The individual response, of course, is secret, but this measure is followed by a canvass for avowed tithe-givers who will register as such.

To promote the general agitation of the subject this local enrolment of tithe-givers has been transferred to the headquarters of the Christian Endeavor movement at Boston and made world-wide. The title used, the "Tenth Legion," recalls the heroes who never counted the cost of their loyalty to their leader, and the motto, "Unto God the things that are God's," suggests in Christ's own words a duty higher and nobler than rendering Cæsar's due to Cæsar.

Many state and local Christian Endeavor Unions are pushing this recruiting work in their organizations, but membership is open to every Christian, involving merely an agreement to give the tithe to God until the name is withdrawn, and missionary workers on both sides of the sea are beginning to take advantage of this simple but efficient measure. Blank application forms are supplied gratis, and other printed matter at nominal cost, from the office at 646 Washington street, Boston. A numbered certificate of membership is issued to members who forward a postage stamp with the signed application. No public or private use is made of the names, and no constitution, officers, meetings, or dues are proposed.

This measure has been most cordially received by the religious press and Christian workers generally. About five thousand names have been recorded since May, though systematic recruiting work has hardly been begun. The results from such effort, in widely separated sections of the country, show a responsiveness on the part of the young people in the Endeavor societies which promise the dawning of a brighter day for Christian giving.

Monthly Missionary Meeting

Christian Stewardship and the Missionary Crisis

References : The most helpful thing is Mr. George Sherwood Eddy's excellent pamphlet on "The Opportunity of the Hour," price 5 cents. "Which House," by Miss Lucy E. Guinness—15 cents—is full of valuable material. It will be particularly helpful to the last speaker. (Above pamphlet can be obtained from the New York office.) "Our Country," Chapter xv., if no later statistics are at hand, will show the wealth of Christian people. There are many arti-

cles in current missionary literature, among the best of which are "The Waning Interest in Missions," by Dr. Richard S. Storrs, in the *Missionary Review* for March, 1897, and "No Backward Step," by Dr. Daniels, in the *Missionary Herald* for November, 1896.

The subject may be divided between three speakers, as follows :

1. *The teaching of the Bible about stewardship.*

The first part of Mr. Eddy's pamphlet brings out briefly, but clearly and convincingly, the lofty teaching of the Bible on this topic, and will prove very suggestive. Care should be taken to emphasize the teaching concerning proportionate and systematic giving, as well as the meaning, privilege and duty of stewardship. No one should present this topic unless he is willing to apply the teaching of God's word on this subject to his own life.

2. *The crisis in missions occasioned by the financial stringency of the Boards.*

This division of the topic may be suggested:

(1) A statement as to the financial status. (2) The terrible significance of retrenchment. (3) The open doors that cannot be entered. (4) The opportunities that will not last.

3. *The relation of the Church to the problem.*

The speaker may use as many of the following points as time will permit, not allowing himself to be crowded, however, so that he will have to neglect the fifth:

(1) The responsibility rests upon the Church alone. (2) It has the money. (3) Money enough is wasted to easily meet the need. (4) Some self-denying givers have shown how easy is the solution of the problem. (5) What shall we do as individuals and as a college?

Additional Suggestions: The time may be divided equally between the speakers, the first one confining himself to ten minutes, and each of the others to fifteen.

Unless the college is already giving, let a committee be ready with a plan for proportionate and systematic giving, and let this plan be launched immediately. The speakers should not be allowed to trespass on the time that is provided for this important part of the meeting.

The meeting should be preceded by much prayer, and it should be given a

large place during the meeting; particularly should any pledges for systematic giving be made after prayer.

Missions in the Bible

THE leader of the Study Class in Ohio University, Mr. J. A. Joyce, suggests a very profitable use of the Bible in connection with meetings of the class. A portion of each session is given to reports of Bible reading, with the idea of getting at its teachings concerning missions.

Believing that missions are of God, and that the genesis, spirit, life and power of the enterprise come from His word, more than from any human writings, the class members prepare for this part of the hour as conscientiously as for any other. Their plan is for every member to read three assigned chapters each week and to mark their Bibles so that when the class assembles its members may compare notes. Pencils of different colors are used to indicate three classes of passages: one class contains world-wide promises; a second, prophecies, especially those relating to Christ and the Church; the third includes commands relating to missions, the class being careful only to mark direct commands, since indirect ones are too numerous. As each calls off the chapter and verse of the marked passages, the rest mark their Bibles accordingly.

Some such plan could be very profitably adopted by other institutions, and if the class is large, a very considerable portion of the Bible could be covered during the twenty-two weeks that the study class meets each year. If five minutes of each hour were spent in this way, each member would soon have his Bible abundantly sprinkled with missionary passages for ready reference.

Studies on Africa

Suggestions to Students on Studies I.-IV.

By the Educational Secretary

1. *Course and text-book.*—The studies of the winter term have to do with the Dark Continent, whose Christianization should be an object of as great interest and desire to Christian students as its possession and commercial development are to the Powers of Europe. The text-book to be used is *Africa Waiting*, written by D. M. Thornton of Trinity College, Cambridge, the first Educational Secretary of the British Student Volunteer Union. It contains 160 pages, is prefaced by the best missionary map of Africa that has yet been published, and has full bibliographies in which reference is made by chapter or page to the best literature on the subject. It is a prime condition of successful work that each student possesses the book, re-enforced paper-covered copies of which can be had from the General Secretary, 283 Fourth Avenue, New York, for twenty five cents each.

2. *The map and its use.*—As a first step, it is well to cut out the map, being sure to leave margin enough so that it may be pasted back again when the course of study has been completed. This will prevent its being worn out by repeated folding and unfolding, and when mounted upon a square of pasteboard by attaching to it the tips of the four corners, it can be used more easily while studying, and be hung upon the wall at other times. Whenever a place is mentioned, find it upon this map if possible, and if the name is not in large type, neatly rule beneath it a fine black or red line. Facts thus become localized and are more readily remembered. If time permits, it is better still to place a sheet of thin paper over the map and trace the coast outline for each lesson, inserting upon the paper the names occurring in that lesson. You will thus have a series of eight maps at the end of the course, and will thoroughly know the shape of the continent.

3. *Study of the lesson and its analysis.*—In preparation for each study read over very carefully the proper chapter—Chapter I. for the first study, Chapter II. for the second study, etc. Have at hand a sheet of blank paper and write out an analysis of the chapter as you proceed. This can easily be done, as the breaks in the text with Italic headings indicate the great divisions, the bold-faced type the secondary topics, and Italics within the paragraphs the subordinate topics. As each paragraph is read, aim to fix in the mind the main facts bearing on its theme as suggested by the

bold-face and Italic type, and add to these in your outline any words or sentences necessary to remind you of the principal points, underscoring the words in the analysis that are taken from the text-book. Number the main points with Roman numerals, secondary topics with Arabic figures, and subordinate ones with Arabic numerals enclosed within parentheses. When desirable, further subdivisions may be indicated by letters of the alphabet. The writing out of such an analysis takes but little time, is a great mnemonic aid and cultivates a habit of analysis which is most helpful in mastering text-books of the college course.

4. *Emphasis and perspective.*—After acquiring the principal facts, the student should weigh the different parts of the lesson and select a few of the most important to be looked into more thoroughly by the aid of the literature found on pages vii.-xii. of the text-book. The books under A, are readings for Chapter I.; those under B, readings for Chapter II.; under C, for Chapter III., etc. As the studies progress, let the student estimate the relative importance of different chapters, making the missionary idea the "station-point" or "point of sight" of this African perspective. While comparisons will mainly be confined to different sections of Africa, other parts of the world, especially America and non-Christian lands, may be made tributary to this comparative study.

5. *Division of preparation.*—Busy students can make the most out of this study, if preparation for the class is extended over the interval between the meetings. Only a few minutes are thus taken from each day, while the topic is kept constantly in mind. The following division of preparation is suggested for those who hold the class once a week. First day: read the lesson over. Second day: read again first half of chapter, making out analysis of same. Third day: read second half of chapter and write out its analysis. Fourth day: glance over the entire chapter and doubly underscore half a dozen or more points that you deem worthy of special investigation. See what literature on those topics can be obtained. Fifth day: look up half the points thus chosen. Sixth day: similarly look up the remaining points. Seventh day: in preparation for class, review your analysis to see what points are forgotten, and look

up any special topic that the leader has asked you to report upon in the class. While many cannot spend fifteen minutes a day on this study, every candidate for foreign service should resolve to do as much as that in preparation for a life-work.

6. *Cautions*.—Do not expect to gain valuable knowledge concerning Africa without some expenditure of time and attention. Do not waste your energies in trying to master every detail of the chapter; seek, rather, to grasp essential points. Do not forget in your study that you are under obligations to serve the class, as well as yourself. Do not fail to glean from each study some facts to

be used to awaken a missionary interest in others, or such as will help you in your future work, if a volunteer. Do not neglect to pray that your vision may be clarified to see a dying world as Christ sees it, and that you may be prepared for the duty of intercession in behalf of the mission fields and the Church's relation to them.

7. Subjoined is an analysis of Study I. of this course. It is a sample outline, made as suggested in paragraph 3 above. The student should make a similar one for each study. The words in *Italics* are taken from the text-book, while those in ordinary type are words added to make the analysis more suggestive to the memory.

Study I. Geography of Africa

Introductory. *Position of Africa* in relation to Europe and Asia; tropical character.

I. *Form and Surface* of Africa.

1. *Outline*: its two sections; lack of bays; promontories; no large islands; area, 11,500,000 sq. miles, largest continent save Asia.
2. *Relief*: uniformly high, averaging 2000 feet, again next to Asia; saucer-like in southern half, with edge broken by rivers.
3. *River Systems*: outer and inner classes of rivers; differences.
 - (1). *Nile*, Africa's largest river: in what respect greatest in the world; breadth of basin at widest part.
 - (2). *Lake Chad* basin: no outlet; flood period.
 - (3). *Niger*: semi-circular course; eastern branch.
 - (4). *Congo*: more important than Nile; its slope; break for the sea.
 - (5). *Zambesi*: course; water partings; the Shiré.
 - (6). *Limpopo* and *Orange* rivers described.

II. *Africa's climate, flora, and fauna*.

1. *Temperature*: difference between Mediterranean, southern, plateau, and E. and W. Africa temperature.
2. *Prevailing wind*: S.-E. and N.-E. trades; S.-W. monsoon; Red Sea winds.
3. *Rainfall*: N. Africa's little rain; S. African rains; humid regions.
4. *Seasons and their effect on health*: equatorial and remoter seasons; climate of Mediterranean region.
5. *Types of vegetation*: general differences in various sections.
 - (1). *Tropical forests*: description; location; products.
 - (2). Description of *grassy expanses*.
 - (3). *Tree savannahs*: grass burning and the effect.
 - (4). *Grassy steppes*: grazing grounds.
 - (5). Other types of vegetation. Useful plants and trees.
6. *African fauna*: animals and their habitat; reptiles; insects.

III. *Periods of African exploration*.

1. *Relations with other countries*: northern coast; interior; Arabs in the east; S.-E. Africa, and Arabia and India.
2. *Isolation of Central Africa*: why unknown until this century.
3. *Epochs of discovery*.
 - (1). *Knowledge of the ancients*: district known; Phenician, Carthaginian, Greek and Roman acquaintance with Africa.
 - (2). *Arab discoveries*: to what due; Arab geographers.
 - (3). *Portuguese voyages*: Prince Henry's expeditions; Cape and India reached.
 - (4). *European coast settlements*: Guinea coast; Timbuctu; Cape Town; Huguenots.
 - (5). *Exploration of the interior*: knowledge of this region increasing; Livingstone; Swift's lines.
 - (6). *Modern partition of Africa*: Brussels Conference; native dominions.

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